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A
Salutation
OF
LOVE

Unto all who have known the
Call of G.O.D.,
And have in Measure believed
therein, so far as to make open
Confession to his Name and Truth, and
yet sit down short of the Heavenly Pos-
session, through want of Faithfulness
thereunto; so come not to Witness a
being Gathered into God's Vineyard, to
Labour therein, which alone obtains the
Reward, and fits for his Heavenly King-
dom.

By Richard Micksig.

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Salutation O F LOVE, &c.

Friends,

AN unusual Concern is fallen upon me, in the Motion of Life, and Living Sense of the great Work of God in the Souls of Men and Women; and what hinders the Progress of it; in tender Love and Desire for the Prosperity

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of

of that Work in you all, to
Visit you with these Lines ;
more especially you of the Nor-
thern Division of this County of
Somerset, who are, or may be
Concerned, and who profess
your selves to be of the number
of God's People, belongs to, and
sometimes comes to their Meet-
ings, and sit as they sit ; here-
by signifying to you, that my
Heart is Sorrowful, and my
Spirit Afflicted in the Sense
and Consideration of the pre-
sent Unhappy, and future Wo-
ful State (if you Repent not)
of some of you ; who, through
the Love and Cares of this
World, forget God, and decay
in your Love to him, who first
Loved, Visited and Called you
by

of Love, &c. 5

by his Grace, into his Marvel-
lous Light; which Love of the
World, and Worldly things,
with the Cares of this Life, hath
so deeply entered into, and ta-
ken the Possession of many of
your Hearts and Minds, that
it hath Choaked the good Seed,
and left little or no place for
Heavenly things, as is too abun-
dantly Manifested by the great
Carelesness and Neglect that
many of the Professors of the
Truth, in this our Day and
Time, are found in; not only
in declining, in a great Measure,
their Meeting* together with
the Lord's People, to wait up-
on him, and Worship him in
Spirit and Truth, especially on
Week-days (concerning which

it hath frequently moved upon the Hearts of some of the Lord's Servants, to warn you, to be diligent in) but when you have found leisure from other Business, to present your Bodies sometimes at your First-day Meetings. It is to be feared you have not presented your Souls and Spirits, as a Living Sacrifice unto God; so your Bodily Presence hath not profitted you, as to the Worship of God, being Dead and Unacceptable unto him; And the Reason of this is, because your Souls are in the Hand and Power of the Enemy of all our Peace and Happiness, who holds you in Captivity, and will not let you go to serve the Lord in the Land

Land of the Living, so long as you give your Strength to him, through the Love of Earthly things; *For where the Treasure is, there will the Heart be also.*

Now that which opens upon my Spirit, to Communicate to you in much Love, is, not only to exhort you to Diligence in Frequenting the Meetings of the Lord's People, but in waiting upon him therein, that you may witness a stronger than your Souls Enemy to come, and bind him, and cast him forth, and destroy his Goods; and so deliver your Souls out of this Woful Captivity and Bondage; and this is a Spiritual Work, and Profitable Labour and Travel, which God hath called you unto,

that you may come in, and Work in his Vineyard: Therefore sit no longer Idle, but come to the Help of the Lord, and you shall find strength from him to Resist and Subdue the Enemy; for he is both able and willing to do it. The Reason why some are so Careless and Negligent of meeting with the Lord's People, to wait upon, and worship him, is, because they Experience so little of the true Benefit of that Exercise, when they are amongst them, which is occasioned for want of coming in a right Mind and pure Intention towards God; and also for want of the Preparation of the Heart, through an inward diligent wait-

waiting upon God whilst there, who only can do it; Inſomuch that when ſuch come to Meeting, they fall into dulneſs and heavineſs of Spirit, and ſome into down-right Sleeping; others the Enemy prevails over to buſie their Minds with conſuſed Muſing and Thoughtfulneſs, ſometimes about their worldly Concerns, and ſometimes what they can Pump up of other things, with their earthly Minds, which cannot ſerve God aright, or bring forth any Fruit or Sacrifice Acceptable unto him, or Edifying to themſelves, ſo that their time of Meeting, being for the moſt part thus ſpent in Captivity and Bondage to the Enemy,

my, their Meetings, instead of being Comfortable and Profitable, becomes tedious and burdensom to them, and then in time such grow weary, and comes but now and then to keep up a Name amongst Men, perhaps when they hear of a stranger and Minister that is like to be at the Meeting, such may be forward to come, and give their Ears to the Sound of their Words, and entertain their Minds with the Variety of the Heavenly and Undeniable Truths that may be delivered, and be pleased therewith, and Speak well of it, *For it may be to them as a Lovely Song, or as one that Plays well upon an Instrument*: Yea, farther perhaps

haps the Power of Truth may so far reach them, and touch their Hearts, as to bring them into a good Degree of Sense and Tenderneſs for the time, and the Scales begin to fall from their Eyes, and they have ſome ſight of their Condition; *But like the Natural Man, that beholds his Natural Face in a Glaſs, goeth away, and forgetteth what manner of Man he was:* So it falls out with theſe, for want of giving their Ears to God's Word in their own Hearts, and the Eye of their Minds to the Bleſſed Light of his Spirit and Truth therein, they Hear and See, but as the Natural Man; And though ſuch may heap up great Treasures of Knowledge here,

here, in their Airy Minds, and may think themselves Rich, and Full, it will not avail them in God's Account, who look to the Heart, and regards Truth in the inward Parts; and all that is short of this, will but turn in the end to their greater Condemnation.

Thus whilst Men are held in Bondage and Captivity to their Soul's Enemy, through Earthly and Sensual-mindedness, Disobedience and Unfaithfulness to God, they are void of a right Exercise at Meetings, with relation to the true Worship of God; and the longer they live, and continue in this state, the darker and harder they grow; until they become
unsensible

unsensible of their Condition; then sits down in Driness and Barrenness, not knowing when Good comes, until at last they become wholly dead to God; and this is a Lamentable State and Condition; and of this sort some return with the Dog to the Vomit, into the Common Enormities and Pollutions of the World: But many there are who have not run to this Excess, nor thus sinned out their Days, but are yet living, though in much Weakness, and Feebleness, sorely Bruised and Opprest by the Enemy; for whom there is tender Compassion in our God; and for whose Restoration, the Lord's Servants are greatly concerned; such

such are ready to say at times,
*Who so Poor and Miserable as
we? Lord help us; How shall we
come to the help of the Lord? The
Enemy holds us fast, we are grieved
to Earthly Things; to will is pre-
sent with us, but how to perform
we know not; Lord we believe,
help thou our unbelief: To such
a one I would say, Thou believ-
est that the Lord is, (for he that
cometh to God must so believe,
and that he is a Rewarder of
them that diligently seek him)
viz. That he is what he is;
God is Light, in him is no Dark-
ness at all; God is Gracious, and
Merciful, Long-suffering, abun-
dant in Goodness and Truth; God
is all Powerful; and present every
where, consequently, that he is
present*

of Love, &c. . . . 15

present in thy Soul; the Seal of this Belief, is that degree of Sense and Experience thou findest of his Nature, and Gift, and Spirit in thee, which is a Measure and Manifestation of himself unto thee, in Opposition to the Nature, Spirit, and Power of Darkness in thee; hereby thou distinguishest between Good and Evil, knows the Voice of God that calls thee out of Darkness into Light, out of Error into Truth, out of Evil into Good; and not only so, but begets a Will and Desire in thee, to eschew the Evil, and cleave to the Good; thus far thou believest well; Love God, of whose Life and Nature, that Light, that Truth, that Good is,

is, which thou discernest in thy Soul; and it will change thee into its Likeness; thus thou wilt find the good Effects of thy Faith, which works by Love; and here thou wilt know the Holy Fear that keepeth thy Heart clean; and as thou persevereest in this Faith, Love, and Fear of God, He will instruct thee in all Righteousness, and Truth, and manifold Heavenly Vertues thou wilt learn of him, as he is pleased to shew himself therein unto thee, who will be with thee, to help thee to perform what he requires of thee; *Come unto me, saith Christ, all ye that labour, and are heavy laden; learn of me, for I am meek, and low in Heart, and*

of Love, &c. 17

ye shall find rest to your Souls. I have already shewed the Necessity of believing that God is, where he is to be found, and how thou maist know him, viz. by his Image, Nature and Spirit in thee, which shews it self forth in all heavenly Vertues: And here it is to be observed, that Christ, who is the Express Image of his Father, begins with his Meekness and Lowliness in the Heart, to declare, and shew himself to thee; and the Way to come unto him, is to learn of him; that is, so to wait for his Appearance, as to have a sensible feeling of his Meekness and Humility in thee, and to wait upon him to be made conformable thereunto:

I need not go about to Convince thee, who thus believes, (that God is) That it is the Indispensible Duty, as well as True Interest of all Mankind, to Serve, Worship and Adore him, to whom we all, as depending Creatures, Owe our Being, and Well-being; whence it inevitably follows, that we Owe all Reverence, Homage, and Obedience to him. And the way to obtain the Happiness that is in him, is to come unto him, and wait upon him, from whom every good and perfect Gift cometh.

Now that which principally Resteth with me to Recommend to all, to whom this may come, is a true and right performance

formance of this great Exercise and weighty Work of coming to Christ, and waiting upon him; because it is a Duty and Means appointed of God for all to attain Eternal Happiness and Peace with him: For as Man lost his happy State, by being betrayed and going from that Image of God, in which he was Created; so there is no other way to recover it, but by coming back to Christ, to be Restored into his Image again. *No Man cometh unto the Father but by me, saith Christ, and none cometh to me, except my Father that hath sent me draw him.* Well then, we must wait for the drawings of the Father, and follow his Leadings; for

as Christ said, *The Father himself Loveth you* ; how know we that, but by the Sense he gives us of his Love in our Souls, and how come we by this Sense, but by the opening of his Life and Love therein?

This Manifestation of himself to us, and in us, is through the Gift and Spirit of his Son Christ Jesus in us, whom we are to believe ; *Ye believe in God, believe also in me*, faith Christ ; that is, Confide in him and follow him, as he is the Way to the Father ; Love, Fear and Obey him, according as he Manifests himself, and Reveals the Father, who are One : For so have we Experienced, and Learned of Christ.
There-

of Love, &c. 21

Therefore when he Exhorteth us to come unto him; it is, that we Inwardly Retire unto him in our Minds, and settle our Intention purely upon him, and diligently wait to feel his Life and Love (which is his Divine Nature) to spring up and shew it self in our Souls, and then joyn with it, cleave to it, and love it, and it will leaven us into its own Nature and Image; and so we come to a right Knowledge of God, and Christ, by Participation and Union; and in and by this divine Nature, and Spirit of Christ, we are inabled to Pray to the Father, to Resist the Enemy and overcome him; for it is able to do all things, and greatly prevails

vails with God for a Blessing.

Now here is a found Bottom and sure Foundation to build upon; Namely, *Christ Jesus*, as he is thus manifested by his Divine Nature and Spirit in us: And as we are built up here-upon, we are built up to God a Spiritual House of Living Stones Elect and Precious: Therefore in all our Spiritual Exercises, and Drawings near to God, we must come down to this Foundation and Corner-Stone, and keep upon it; and this is through great Labour, deep and inward Silence, and Spiritual Death unto Self, and Self-strivings, in Patience, and Long-suffering obtained; and kept to; for the Enemy of our Souls

Souls Peace watches all Opportunities, to draw our Minds away, and keep us there-from, knowing that all our Labour and Exercise, upon a Spiritual Account, becomes unprofitable unto us without this Foundation; because as Christ said, *Without me ye can do nothing*; that is, nothing available to our Souls Everlasting Rest and Peace.

Thus we see how greatly it Concerns us, in order to the right Performance of Worship to God, and obtaining our Souls Salvation, to Meet together, to Wait upon God, to Feel the Drawings of the Father, to come unto Christ, to present our Souls and Bodies, as a Living

ing Sacrifice unto him ; that is, in his Presence ; where we Behold him , and Love him, in his Appearance, which is most Beautiful and Excellent: And as we thus diligently wait upon him, and abide with him, in the Meekness, in the Lowliness, in the Long suffering, and in the Patience that he brings with him, and gives unto such, with all the rest of his Heavenly Vertues, which spring and flow from him, as from a Living Fountain, we shall be Adorned therewith, and Changed into his Likeness.

And here much might be added, by way of Encouragement, on the foot of our true Interest, as well as Obligation
and

and Duty, to the right performance of this Exercise, both with respect to the high and holy **Call** thereto, the Beauty and Excellency that is in him, beyond all Comparison, whom we are thus to wait for, and upon, as well as the Wonderful, Blessed and Comfortable Effects it produces in the Souls of all those that so does: But these things cannot be sufficiently declared, nor known to any, as they are felt and experienced, through the Work of God in their own Souls; for as it is written, *Eye hath not seen, Ear hath not heard, neither hath it entred into the Heart of Man, to conceive, the things that God hath in store for them that love him.*

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So

So, Friends, I earnestly beseech you, for your Souls sake, be wise in Heart, diligent in the Work of the Lord, both in coming to Meetings, and waiting upon, and worshipping of God therein, and you will find your Reward: Let your Eye be single, and your Intention pure to God: Consider the end of your coming, and what you are about, the Presence you are in; and how you behave your selves in the presence of the great God you Profess to Worship, that your Hearts may be rightly fitted and prepared for it; gird up the Loyns of your Minds, keep out of the Musings, Self-Workings and Strivings, for
that

that brings forth nothing to Perfection, wait the Lord's time, trust in him, and hope to the end; and he that is Faithful and True, and is not Slack concerning his Promise, as some Men count Slackness, when he hath proved you, will Visit you, and Reward your Faith and Patience, and Administer things suitable to your Necessities, and make you in Love with all Opportunities of waiting upon him; and if you continue Faithful, will Crown you with Life, and in the end receive you into his Heavenly Kingdom of Joy and Peace for evermore; which, that he may do
for

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for us all, is the Hearty Desire of.

*Your Friend and Well-wisher,
and one of Zion's Travel-
lers towards his Everlasting
Kingdom.*

Richard Vickris.

*Chew the 27th of the
First Month, 1697.*

Given forth to be Read amongst
Friends.

F I N I S.